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EDUCATION FOR LIFE. THE STORY OF HAMPTON INSTITUTE. FRANCIS GREENWOOD PEABODY. Doubleday, Page, & Co. 1918. Pp. xxiv, 394. \$2.50.

It would be difficult to imagine two more different books than *The Education of Henry Adams* and this volume by Professor Peabody of Harvard, for many years one of the trustees of Hampton Institute. Both are biographical studies rather than treatises on education, they were published almost simultaneously, and they cover very nearly the same period of American history; but there the similarity ends. In point of view and in their effect upon the reader they are poles asunder. Henry Adams, in spite of every advantage and of certain very real accomplishments, found life to have little educative value. He was morbidly introspective and might have summed up his life in the words of "the Preacher": "What profit hath a man of all his labor? Vanity of vanities, all is vanity." His memorial is the figure of intellectual resignation to the inevitable, which St. Gaudens so marvellously fashioned for him in bronze.

General Armstrong, on the other hand, born in the far-away Pacific Island of Maui only a few weeks after Adams saw the light reflected from the dome of Boston State House into the windows on Hancock Avenue, found life rich and abundant. He flung himself with joy into its battles, learned to believe in labor as a moral force, formulated a new type of education for an untrained and servile race, and left a great institution as the monument to his spiritual insight and moral power. The secret of his career is to be found in those moving memoranda which he jotted down just before his death. "A work that requires no sacrifice does not count for much in fulfilling God's plans. But what is commonly called sacrifice is the best and happiest use of one's self and one's resources — the best investment of time and strength and means. He who makes no such sacrifice is most to be pitied. . . . Few men have had the chance that I have had. I never gave up or sacrificed anything in my life." No better testimony to the power and charm of his personality could be asked than that of his most famous pupil, Booker Washington, who wrote in *Up From Slavery* that "it has been my fortune to meet personally what are called great characters, both in Europe and America; but I do not hesitate to say that I never met any man who, in my estimation, was the equal of General Armstrong. . . . One might have removed from Hampton all the buildings, class rooms, teachers, and industries, and given the men and women there the opportunity of coming into daily contact with General Armstrong, and that alone would have been a liberal education."

Professor Peabody has written with great charm and skill the story of his great work, set against the background of the dark days of the Civil War, and brought down through the administration of his honored successor to the end of the first half-century of the Institute. It is a story for all who love the tale of a gallant knight of the spirit, for all who would understand the idealism of America shining above the sordid politics and rampant commercialism of the second half of the nineteenth century. The book, indeed, belongs quite as much to the literature of missions as of education, for Armstrong was quite right when he wrote, "If the Hampton School is anything, it is a missionary work for the spread of the truths of clean Christian living among the negroes of the South and the Indians of the West." He brought to its founding and development the impulse of his father's missionary work among the Hawaiians, and that exuberance of his own adventurous spirit which had led to his youthful answer to the question of what he intended to be — "Missionary or pirate!"

With steadily increasing success the school has shown the way to train backward races for the complex life of modern civilization, until it has become a standard type which those confronted with similar problems in other lands come to study. For the vision which Armstrong saw as he voyaged to Mobile with his colored troops at the close of the war, the vision which he lived to make real, was of an institution which should train this black race just emerging from slavery to live efficiently and happily in freedom. He realized clearly enough that mental and moral education must be accompanied by manual training, since the vast majority of the negroes, as of every race, must get their living from the soil or in the workshop. The problem was to teach a people who regarded labor as a curse to find in it a blessing and a means of spiritual and intellectual enfranchisement. In his first report as principal he outlined the need of an education "which shall be at once constructive of mental and moral worth and destructive of the vices characteristic of the slave." So he planned to make "the needle, the broom, and the wash-tub, the awl, the plane, and the plow, become the allies of the globe, the blackboard, and the textbook." His purpose was not only to prepare the negro to meet the economic competition for which he was so unfitted, but to hold up a new ideal of life before his pupils. "More and more," he wrote later in life, "I believe in *labor as a moral force*. While its pecuniary return to the student is important and the acquired skill is equivalent to working capital, the outcome of it in manly and womanly quality is, in the long run, perhaps the most valuable of all." He recognized the

difficulties in the way — the reluctance of the negroes themselves to attend a school at which manual labor was required, the problem of working out a new educational system, the high cost of industrial training; but he fought his way forward, and in a decade could write, "Salvation by hard work is an understood thing." So he went forward to the end, dying in 1893, prematurely exhausted by incessant toil, but having firmly established a great principle of education.

To an exceptional degree Hampton has held fast to the ideal originally laid down for it. Armstrong's successor, the late Dr. Frissell, always felt himself to be but carrying out the founder's plan, and stood, a modest, wise, benignant figure, behind the prestige of his predecessor, and wist not that his own face shone with light. But under his gentle guiding Hampton has become a more potent influence than ever before in the working out of the negro problem, has become a standard from which many another institution in other lands than America has drawn inspiration. For it has remained first of all a spiritual power; it has embodied to a degree equaled by hardly another institution of learning in the country, a pure type of practical Christianity, training the whole man or woman for a life of honorable and self-forgetting service.

Here then is an ennobling tale, an inspiration for the teacher and the missionary, for the lover of democracy and the student of the intricate and difficult problems of racial and social adjustment. It is the story of men and women who united a brave heart and a tender conscience with practical sagacity and far-sighted vision. Of them, as of few others, might it be said, "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

HENRY WILDER FOOTE.

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GOOD AND EVIL. A STUDY IN BIBLICAL THEOLOGY. LORING W. BATTEN, Ph.D., S.T.D. Fleming H. Revell Co. 1918. Pp. 224. \$1.25.

This book contains the Paddock Lectures at the General Theological Seminary in New York, where its author has been Professor of the Literature and Interpretation of the Old Testament for twenty-five years. Its object is to present the various theories of the problem of good and evil contained in the Hebrew writings. Into the New Testament approach to the problem the author does not go, save for an occasional illustration.